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Deutsche Geschichte. Der ganzen Reihe siebenter Band. Erste Hälfte. Von KARL LAMPRECHT. (Freiburg im Breisgau: Verlag von Hermann Heyfelder. 1905. Pp. xv, 396.)

WITH the publication, last year, of his *Moderne Geschichtswissenschaft* (see this REVIEW, XI. 119-121) Professor Lamprecht seems to have given more or less final shape to the exposition of his historical method. The first six volumes of the *Deutsche Geschichte* were put forth with very little of apology or explanation, and it was only slowly that the consciousness of historical scholars was aroused to the fact that the work was little less than revolutionary in purpose and method. By the year 1895, however, there had arisen such a storm of debate that the author was forced to take up the cudgels in his own defense. The decade following that year is destined to rank as the period of the Lamprecht controversy, and the end is not yet. In these years the regular course of publication of the volumes was interrupted while the author was engaged in the defense of his attitude as a writer of history and in the preparation of his *Zur jüngsten deutschen Vergangenheit*. He returns in the present half-volume to the point where the work was suspended ten years ago, and, when the second half of the seventh volume is published, will have brought his history down to the period just prior to the French Revolution, the point at which, according to his scheme, the period of individualism merges into that of subjectivism.

In general the present volume adheres, in both plan and method, to the design upon which the earlier volumes were constructed. If one is conscious of any change, it lies in a stronger accentuation of the distinctively psychological attitude toward the facts of history. The period covered, although Lamprecht resolutely refuses to be tied down within rigid date-boundaries, is approximately that between the sixteenth and the middle of the eighteenth century. "History", says the author, "is primarily a socio-psychological science." His whole history therefore is not strictly a *Kulturgeschichte* but rather a *Seelengeschichte* of the German nation, and this volume is wholly devoted to the intellectual and psychic life of the period covered. The second half of the volume, when published, is expected to trace the political history during the same period. Books nineteen and twenty of the general work are included here. Book nineteen is devoted to the intellectual movements and the *Weltanschauung* of the time. First comes an analysis of the foreign influences on German culture, particularly the Italian and the French. Then follows a discussion of the new ideals of cosmopolitan culture which, finding their earliest acceptance among the princes and court circles, gradually spread downward through the ranks of society. In the field of purely intellectual development the chief interest centres in the growth of rationalism through the influence of the natural sciences, metaphysics, and education. The leading phenomena in the psychic life of the period are found to be the so-called enlightenment movement and Pietism, the discussion of which

leads one into the rather dreary region of post-Reformation religious thought. Book twenty is concerned with the fine arts and literature. The chapter subjects are: The Rococo and Baroco Styles of Art, The Poetry of the Renaissance, Music and Poetry, Further Musical and Literary Changes. One looks in vain for any systematic treatment of these subjects as independent facts. To Lamprecht they have interest and find a place only as they help to interpret the soul-life of the nation.

The character of the period covered is such as to offer an excellent field for the sort of historical interpretation which Lamprecht believes to be the only scientific one. If the historian is to find his true work not in the correlated grouping of events but in a study of the "psychic mechanism of the periods of culture", clearly that period which marked the transition from the life that was essentially medieval to that which is distinctively modern offers unusual attractions. Among the following which Lamprecht has secured the word has gone out that the revolution in historical method is already a *fait accompli*, and indeed the Lamprecht idea seems, for the time being, to have triumphed in Germany. The Rankian method, always narrative in form and sometimes frankly didactic in purpose, is to be supplanted by the analytical historical essay. But it may well be questioned whether the present movement is not merely an exaggerated but necessary protest against the neglect of the social-psychic element in historical interpretation. Like much of the current sociological writing, to which it is closely akin, it is a brilliant intellectual feat which is singularly unfruitful in independent results. History is not likely to be dissolved into folk-psychology and historical sociology.

ULYSSES GRANT WEATHERLY.

The England and Holland of the Pilgrims. By the late HENRY MARTYN DEXTER, D.D., LL.D., and his son MORTON DEXTER. (Boston and New York: Houghton, Mifflin, and Company. 1905. Pp. xiii, 673.)

UNTIL the middle of the nineteenth century no living person knew from what point in England the Independents, harried out of their home land, had fled, in order to reach Holland, where they knew conscience was free. Mr. James Savage, editor of the *Genealogical Dictionary of the First Settlers of New England*, received from the Reverend Joseph Hunter of Yorkshire a hint that the "Ansterfield" of defective New England printing was the mask for "Austerfield", and to this Englishman belongs the first honors of fruitful investigation. After Hunter had discovered the baptismal record of the baby William, afterward Governor Bradford, and, as we may say, the first American historian, his little book of 1849 told of *The Founders of New Plymouth*. Even before this, however, N. C. Kist, the Leyden professor, and Dr. J. G. de H. Scheffer, the Mennonite scholar of Amsterdam, had already delved in the Dutch archives, bringing forth rich data concerning these English exiles for conscience sake.